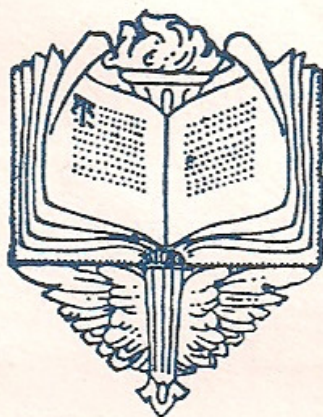


*The*  
**LORD'S SUPPER**

**ITS DISTINCTION FROM BAPTISM  
and  
ITS PLACE IN GOD'S PROGRAM  
FOR THIS AGE**



By  
**CORNELIUS R. STAM**

*Fifth Printing*

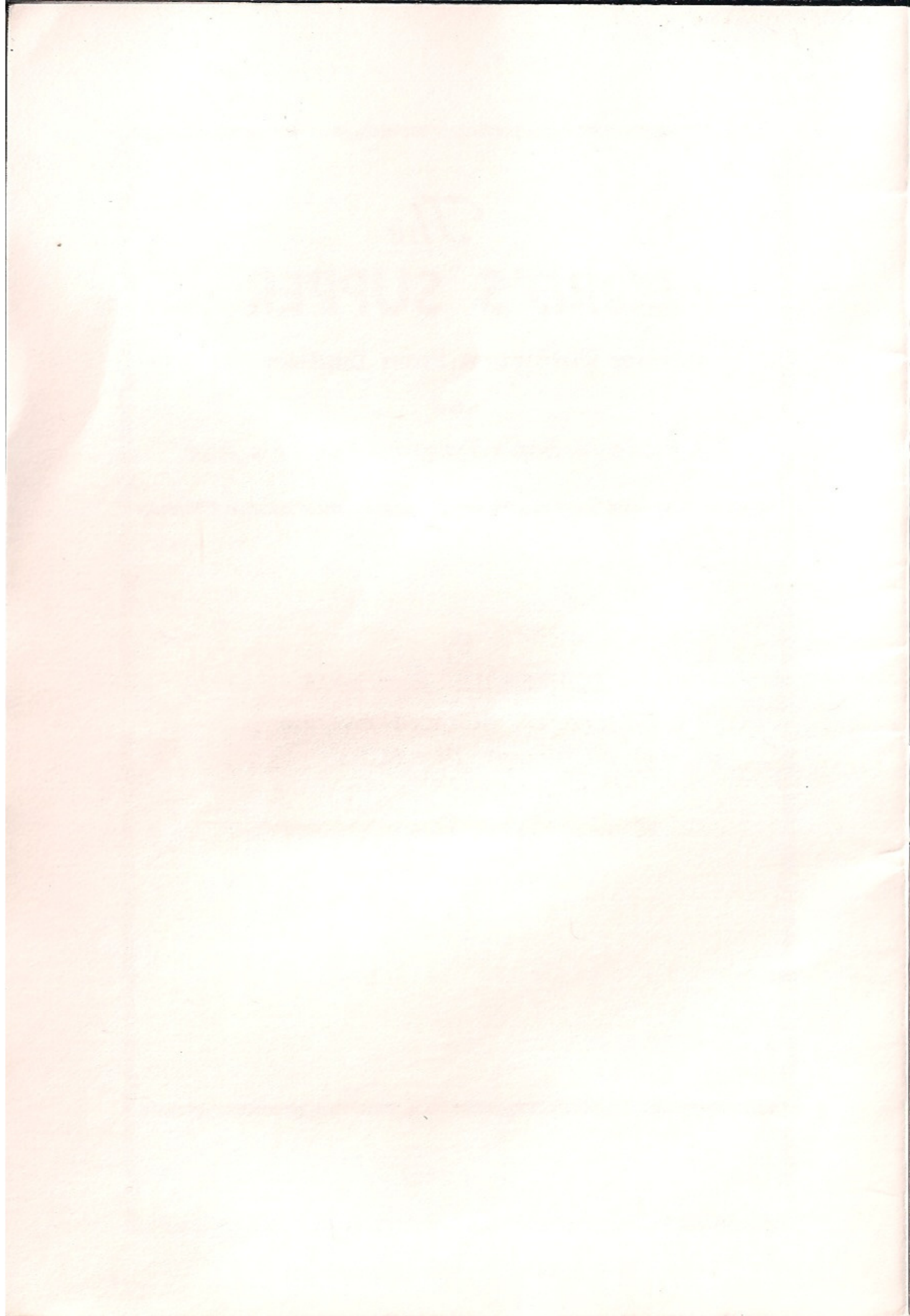


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**LORD'S SUPPER**

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By  
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# THE LORD'S SUPPER

Recently a Baptist pastor wrote us as follows:

*"Would you suggest that since we are complete in Christ by grace through faith plus nothing we should not observe the Lord's supper? What absurdity to eliminate Christian baptism and attempt to justify such elimination on the ground that 'Ye are complete in Him!'"*

Many sincere believers share this viewpoint. They feel that to be consistent those who claim that water baptism is not in God's program for this age should cease gathering about the Lord's table too.

Here extreme dispensationalists and denominationalists stand together, their only difference being that while the one group believes that *neither* the Lord's supper nor water baptism should be observed during this age, the other believes they *both* should be.

## AN UNSCRIPTURAL ASSUMPTION

But both of these groups have based their arguments on a wholly unscriptural assumption,—that baptism and the Lord's supper belong together in God's program. This is *pure tradition* and it is passing strange that even extreme dispensationalists should fall for it.

Well do we remember how a startling misquotation of Col. 2:14 first led us into a study of this subject. A Bible teacher had quoted it thus: *"Blotting out the handwriting of ordinances, that was against us, leaving two, baptism and the Lord's supper!"*

But we must be Bereans and search the Scriptures to see whether these things are so. And if and when we find they are *not* so, we should settle it in our minds, and forever be done with the notion that the Scriptures link the Lord's supper with Baptism as ordinances, either for Israel or for the Body of Christ.

The fact is that there are definite distinctions and even contrasts between the two.

*Water baptism was an Old Testament ordinance.*

*The Lord's supper is a New Testament celebration.*

*Water baptism, like all ordinances, was "imposed".*

*The Lord's supper was never imposed.*

*Water baptism was a requirement for salvation.*

*The Lord's supper never!*

*Water baptism was associated with our Lord's manifestation to Israel.*

*The Lord's supper (in its present form) is associated with our Lord's rejection and absence.*

*Water Baptism denotes an unfinished work.*

*The Lord's supper speaks of the finished work of Christ.*

*Water baptism was a single act.*

*The Lord's supper is celebrated again and again.*

*Water baptism was not included in Paul's special commission.*

*The Lord's supper was included in Paul's special commission.*

#### WATER BAPTISM AN OLD TESTAMENT ORDINANCE

Those who suppose that the New Testament begins with Matt. 1:1 will no doubt be amazed when we declare that water baptism was an Old Testament ordinance. Nevertheless we insist upon it as a simple fact.

The Old Testament (Old Covenant) was taken away BY the cross (Col. 2:14), but *historically* it was not taken away even then. After the resurrection the

Lord did not immediately reveal to the disciples that the law had been dealt with on the cross. The disciples, "all filled with the Holy Ghost," (Acts 2:4), still remained under the law as the Books of Acts so clearly shows. Peter at Pentecost did not preach, "But now the righteousness of God without the law is manifested." The time for this had not yet come.

All that had been accomplished at the cross was not manifested until "*due time*," through the apostle Paul. It is not until he appears on the scene that we hear such words as the following:

"BUT NOW THE RIGHTEOUSNESS OF GOD WITHOUT THE LAW IS MANIFESTED, *being witnessed by the law and the prophets.*" (Rom. 3:21).

"BEING JUSTIFIED FREELY BY HIS GRACE THROUGH THE REDEMPTION THAT IS IN CHRIST JESUS;

"*Whom God hath set forth to be a propitiation, through faith in His blood, to declare HIS RIGHTEOUSNESS FOR THE REMISSION OF SINS THAT ARE PAST, through the forbearance of God;*

"*To declare, I say, AT THIS TIME His righteousness: that He might be just and the justifier of him which believeth in Jesus.*" (Rom. 3:24-26).

"*For there is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, TO BE TESTIFIED IN DUE TIME.*"

"WHEREUNTO I AM ORDAINED A PREACHER, AND AN APOSTLE, (I SPEAK THE TRUTH IN CHRIST AND LIE NOT;) A TEACHER OF THE GENTILES IN FAITH AND VERITY." (I Tim. 2:5-7).

"*But before faith came, we were kept under the law, shut up unto THE FAITH WHICH SHOULD AFTERWARDS BE REVEALED.*" (Gal. 3:23).

So it was sometime after the cross that the full

accomplishments of Christ's finished work were manifested and the law was historically done away.

Now water baptism, even under the "Great Commission" was commanded before this "due time" had come, before either the sin of man or the grace of God had been fully demonstrated. It was commanded while the kingdom promises were still held out to Israel and God offered to send the risen Christ back to sit on David's throne if the favored nation would repent. ( See Acts 2:29-31, 3:19,20).

But the baptism of repentance was *instituted* even *before the cross* by John the Baptist, who lived under the Old Covenant and not under the New, as is commonly supposed.

And the rite of water baptism goes back even farther than this.

Has it ever occurred to the reader that the multitudes were not surprised at John's baptism, as though something wholly new and unexpected had been begun? They had apparently expected a baptism in connection with the coming of Messiah. They were merely surprised that *John* did the baptizing since he was not Christ, nor Elias, nor "that prophet."

"AND THEY ASKED HIM, AND SAID UNTO HIM, WHY BAPTIZEST THOU THEN, IF THOU BE NOT THAT CHRIST, NOR ELIAS, NEITHER THAT PROPHET?" (John 1:25).

It is apparent from this that they had expected a widespread practice of water baptism at Messiah's coming.

And here is the reason:

Under the law, the very first ceremony at the priest's induction into office was water baptism.

Ex. 29:1,4, "*And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office . . . AARON AND HIS SONS THOU SHALT BRING UNTO THE DOOR OF THE TABER-*

NACLE OF THE CONGREGATION, AND SHALT WASH THEM WITH WATER."

Mark well that the Old Testament washings, whether of people or things, are called baptisms (Gr. *baptismos*) in the New Testament Scriptures. (See Mark 7:3-8, Heb. 6:2, 9:10). Our Baptist friends make a great mistake when they teach that water baptism signifies burial. This is the result of confusing water baptism with our baptism into Christ, for in the Word of God water baptism is repeatedly used of washing (never burial) and, in fact, is often translated so.

It should be noted here, that under Moses *only the priests* were thus washed with water. (Excepting for the "unclean," which speak of the Gentiles and explain the baptism of Gentiles under the "Great Commission").

But now turn to Ex. 19:5,6, where we find the very terms of the Old Covenant.

*"Now therefore, If ye will obey my voice indeed, and keep my covenant, Then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:*

*"And ye shall be unto me A KINGDOM OF PRIESTS, and AN HOLY NATION . . . "*

Israel, of course, could never have attained to this position under these terms, but later, under the Davidic covenant and by the prophets God guaranteed it to them in His sovereign grace.

Describing this kingdom, Isaiah says of future Israel, "BUT YE SHALL BE NAMED THE PRIESTS OF THE LORD: MEN SHALL CALL YOU THE MINISTERS OF OUR GOD . . . " (Isa. 61:6).

At length the time drew near and John the Baptist appeared on the scene with the thrilling proclamation, "THE KINGDOM OF HEAVEN IS AT HAND!"

Heretofore only certain ones in Israel had been

set apart ("holy") to serve as priests. Now they were to be "AN HOLY NATION," "A KINGDOM OF PRIESTS," and since priests were to be baptized at their induction into office, we have a widespread practice of baptism under John.

As circumcision was the sign of the Abrahamic covenant, so water baptism was the sign of the Davidic Covenant. This is why we find water baptism associated with the Messiahship of Christ under John the Baptist. See his words in John 1:31; "AND I KNEW HIM NOT: BUT THAT HE SHOULD BE MADE MANIFEST TO ISRAEL, THEREFORE AM I COME BAPTIZING WITH WATER."

So, whether baptism be considered in its relation to the "Great Commission," or to John's kingdom announcement, or to the priest's induction into office, *it is distinctly an Old Testament ordinance.*

But the very opposite is the case as regarding the Lord's supper.

#### THE LORD'S SUPPER A NEW TESTAMENT CELEBRATION

It is disappointing to find some well-meaning extremists calling the Lord's supper "the Passover".

Surely Luke 22:14-20 proves conclusively that *after* the passover our Lord instituted a "*remembrance*" of His death.

When Paul recounts what our Lord did and said at the Lord's Supper he only mentions the bread and the wine, while at the Passover there was certainly much more than this.

The Passover, like water Baptism, was an Old Testament ordinance, but the Lord's supper is as distinctly associated with the New Testament.

"FOR THIS IS MY BLOOD OF THE NEW TESTAMENT . . . " (Matt. 26:28).

The Passover, like water baptism, spoke of an *unfinished* work, for it is impossible that either the

blood of beasts or the washing of water should take away sins. Both were shadows of the blood and water that flowed from the Savior's side.

Because so many stumble over the fact that water baptism was practiced even *after* the Cross, we repeat that the full results of Calvary were not manifested until "due time," through the apostle Paul. Circumcision and the sabbaths and feast days likewise spoke of an *unfinished* work, yet they were all observed after the cross. This is simply because until Paul the time was not yet ripe for the unfolding of God's secret purpose and the gospel of the grace of God. Indeed, even then its unfolding and the passing away of the old order was a gradual matter.

BUT,—whereas Passover and water baptism were *Old Testament ordinances*, the Lord's supper is a *New Testament celebration*.

The celebration of the Lord's death should never be classed with the ordinances, not even with the ordinance of baptism, for while water baptism spoke of an *unfinished* work, the Lord's supper is clearly a celebration of the FINISHED WORK of Christ, though *all* that was accomplished at Calvary was not, of course, manifested until "due time."

At least three times the Lord's supper is stated to be "IN REMEMBRANCE" of our Lord's sacrificial work.

#### DOES THE NEW COVENANT CONCERN US?

Since the New Covenant was specifically made with "the house of Israel and the house of Judah," (Jer. 31:31), some suppose that it can have no relation to the Gentiles and that therefore the Lord's supper should not be practiced today.

But this is an error. The Old Covenant, like the New, was made with Israel, but it certainly affects the Gentiles. See Paul's words in Rom. 3:19,20:

*"Now we know that what things soever the law saith, it saith to them who are under the law: that EVERY MOUTH may be stopped and ALL THE WORLD may become guilty before God. Therefore by the deeds of the law there shall NO FLESH be justified in His sight, for by the law is the knowledge of sin."*

The Gentiles never were, and are not today, under the covenant of the Law, but it would be a mistake to argue that the law does not affect the Gentiles, for it was given that the whole world might be brought in guilty before God.

Israel represented the world before God. Israel was the only nation with which God still had dealings. When she fell it meant that the whole world had fallen. If God should deal with *any* group of people on the basis of the Old Covenant (Ex. 19:5,6), that group would surely be condemned. That is why the New Covenant was necessary.

After Israel's failure under the Old Covenant had become increasingly apparent, God promised to make a new covenant with them. This New Covenant was to be made with the favored nation alone. Jeremiah says, "BEHOLD THE DAYS COME, SAITH THE LORD, THAT I WILL MAKE A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH."

And God *did* make a new covenant with Israel and Judah,—at Calvary. (Matt. 26:28). It was there that Christ bought for them what they could not acquire by law. It was there that Isaiah's prophecy was fulfilled,—*"FOR THE TRANSGRESSION OF MY PEOPLE WAS HE STRICKEN."* (Isa. 53:8).

It was on the basis of Calvary and the blood of the New Covenant that the kingdom blessing was offered to Israel at Pentecost, but Israel refused that

blessing and the New Covenant awaits a future fulfillment.

But it does not follow from this that the New Covenant does not affect the Gentiles.

If the Gentiles come under the curse of the Old Covenant, they may also partake of the blessings of the New, for why was the blood of the New Covenant shed? Simply to remove the curse of the Old.

If by the Old Covenant with Israel God showed how the whole world stands condemned in His sight, then, by the New Covenant with Israel God shows how all may be justified in His sight. Heb. 2:9-16 says that Christ "took on Him the seed of *Abraham*." But why? "*That He by the grace of God might taste of death for EVERY MAN.*"

At Calvary God *promised* Israel by solemn covenant, "I WILL FORGIVE THEIR INIQUITY, AND I WILL REMEMBER THEIR SIN NO MORE." (Cf. Jer. 31:34 and Matt. 26:28). God did *not* make such a *covenant* with the Gentiles. What HE PROMISED by COVENANT to Israel, we receive by GRACE. It had never even been prophesied. God's purpose of grace for this age was a secret hid in God until He revealed it to and through the apostle Paul.

It cannot be denied that the blood of the New Covenant brings *us* salvation. "WE HAVE REDEMPTION THROUGH HIS BLOOD, THE FORGIVENESS OF SINS ACCORDING TO THE RICHES OF HIS GRACE." (Eph. 1:7).

So the New Covenant does, very vitally affect us. It is by the blood of the New Covenant that we have been saved and it is most appropriate that we should celebrate again and again the shedding of it.

Six hundred years before Christ God *promised* to make a new covenant with Israel. At Calvary it was *made*. It will be *fulfilled* at our Lord's return to reign. And even then it will affect the Gentiles.

Israel will be the royal priesthood and the nations will find salvation as they associate themselves with her and her Messiah. This will be possible only because the blood avails for *all*, and not for Israel only.

We repeat that what they will receive by *covenant* we receive by *grace*. The blood of the New Covenant saves us, even while Israel gropes in blindness and staggers in unbelief.

But there are other important distinctions between water baptism and the Lord's supper.

### A CELEBRATION IN HIS ABSENCE

Water baptism is clearly associated with the *manifestation* of Christ to Israel.

Consider the words of John the Baptist in John 1:31:

"AND I KNEW HIM NOT: BUT THAT HE SHOULD BE MADE MANIFEST TO ISRAEL, THEREFORE AM I COME BAPTIZING WITH WATER."

In contrast to this, the Lord's supper is associated with the *rejection* of Christ and was given to the disciples to celebrate in His absence, until God should make His enemies His footstool.

It was by revelation that the apostle Paul subsequently made known God's wonderful purpose to delay the judgment and usher in a period of grace,—*something the prophets had never foretold*. By revelation he declared that the Lord in amazing grace would remain away, an Exile, meanwhile sending forth ambassadors to offer reconciliation to His enemies. (Eph. 3:1-4 and II Pet. 3:3,4,8,9,15).

Every believer today should have in his heart and on his lips the message which Paul so faithfully proclaimed and which the Church has so sadly confused and obscured:

*"Now then we are AMBASSADORS FOR CHRIST, as though God did beseech you by us; we pray you IN CHRIST'S STEAD, be ye reconciled to God.*

*"FOR GOD HATH MADE HIM TO BE SIN FOR US, WHO KNEW NO SIN; THAT WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM. (II Cor. 5:20,21).*

It was because of the continued absence of Christ that Paul, also by revelation, delivered the Lord's supper as a celebration of our Lord's death *"till He come."* (I Cor. 11:23,26).

### BAPTISM REQUIRED FOR SALVATION

There are those who would wave the baptism question aside as a "non-essential," or "of secondary importance," but as a matter of fact it vitally affects the gospel message itself.

It cannot be denied that from John the Baptist right through Pentecost water baptism was stated to be a requirement for salvation.

Mark 1:4, *"John did baptize in the wilderness, and preach THE BAPTISM OF REPENTANCE FOR THE REMISSION OF SINS."*

Mark 16:16, *"HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED; BUT HE THAT BELIEVETH NOT SHALL BE DAMNED."*

Acts 2:38, *"Then Peter said unto them, REPENT, AND BE BAPTIZED EVERY ONE OF YOU IN THE NAME OF JESUS CHRIST FOR THE REMISSION OF SINS, and ye shall receive the gift of the Holy Ghost."*

Acts 22:16, *"AND NOW WHY TARRIEST THOU? ARISE, AND BE BAPTIZED, AND WASH AWAY THY SINS, CALLING ON THE NAME OF THE LORD."*

Surely our Baptist brethren should see that the fact that it is not *said* to be essential in every single

case does not alter this in the least. Faith is not always *said* to be essential to salvation but it is.

Take, for example, the case of the Ethiopian of Acts 8. When he asked to be baptized Philip answered, "*If thou believest with all thine heart THOU MAYEST.*" Our Baptist friends are quick to produce this verse but this verse does not at all prove that baptism was not considered necessary to salvation. You *may* believe and be saved but this does not alter the fact that you *must* believe to be saved!

The fact is that when the first general baptism was practiced it was proclaimed as a requirement for salvation. (Mark 1:4).

Under the so-called "Great Commission" it was a requirement. (Mark 16:16).

At Pentecost it was a requirement. (Acts 2:38).

Even until the conversion of Saul it was still a requirement. (Acts 22:16).

The argument that these were saved by the blood of Christ and not by water is, of course, true, but baptism was nevertheless required for salvation. We know that water cannot wash away sin any more than the blood of bulls and goats. (Heb. 10:4). Yet water baptism from John through Pentecost was as necessary to salvation as the blood of sacrifices was in Old Testament times, and those who refused to submit to it were not accepted of God. See what Luke 7:30 says about this:

**"BUT THE PHARISEES AND LAWYERS REJECTED THE COUNSEL OF GOD AGAINST THEMSELVES, BEING NOT BAPTIZED OF HIM."**

We know *now* that it is only the blood and water that flowed from the Savior's side that cleanses from sin, but this was **"THE FAITH WHICH SHOULD AFTERWARDS BE REVEALED."** (Gal. 3:23).

Surely Abel and Abram and David were saved by the blood of Christ, but it was not until "due time"

(I Tim. 2:5-7), that Paul was raised up "TO DECLARE HIS (CHRIST'S) RIGHTEOUSNESS FOR THE REMISSION OF SINS THAT ARE PAST." (Rom. 3:25). And notice the next verse: "TO DECLARE, I SAY, AT THIS TIME, HIS RIGHTEOUSNESS: THAT HE MIGHT BE JUST, AND THE JUSTIFIER OF HIM THAT BELIEVETH IN JESUS!" (3:26). What a glorious message! "WHERE IS BOASTING THEN? IT IS EXCLUDED!" (3:27).

### THE LORD'S SUPPER NEVER REQUIRED FOR SALVATION

While water baptism was once required for salvation, the Lord's supper never has been. It is the very opposite here, for salvation is required for communion at the Lord's table.

Our denominational brethren should surely recognize this distinction, for while they make baptism a prerequisite to membership in their churches, rarely do they make the Lord's supper a prerequisite. On the contrary, the Lord's supper is a *privilege* extended only to the saved. Indeed in most churches only members are permitted to partake!

Like all the other ordinances, *because* water baptism represented an *unfinished* work it was required for salvation. No man could claim salvation without it. But contrast this with the Lord's supper:

Mark 1:4, "JOHN DID BAPTIZE IN THE WILDERNESS, AND PREACH THE BAPTISM OF REPENTANCE FOR THE REMISSION OF SINS."

Matt. 26:28, "FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR MANY FOR THE REMISSION OF SINS."

Whereas water baptism was required for the remission of sins, the Lord's supper is a remembrance of Christ's blood, shed for the remission of sins.

Though our Lord's words at the table were not

yet fully understood, they nevertheless mark a vital distinction between baptism and the Lord's supper.

### WATER BAPTISM IMPOSED

Water baptism was an *ordinance*. It was a *yoke*. It was IMPOSED.

See Heb. 9:10, "WHICH STOOD ONLY IN MEATS AND DRINKS, AND DIVERS WASHINGS (Gr. BAPTISMOS), AND CARNAL ORDINANCES, IMPOSED ON THEM UNTIL THE TIME OF REFORMATION."

This is why Col. 2:20 says, "*Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye SUBJECT to ordinances?*"

And this is why Col. 2:9-12 shows our circumcision and baptism to have been accomplished for us by Christ and adds, "BLOTTING OUT THE HAND-WRITING OF ORDINANCES THAT WAS AGAINST US, WHICH WAS CONTRARY TO US, AND TOOK IT OUT OF THE WAY, NAILING IT TO HIS CROSS." (Ver. 14).

### THE LORD'S SUPPER NEVER IMPOSED

The Lord's supper can never be classed with Old Testament ordinances. It was never imposed. On the contrary both the Scriptures and the Church recognize it as a "remembrance" in which it is the believer's privilege to participate "as often" as he wishes. (I Cor. 11:26).

Many preachers have taught that God's children should "submit" to water baptism, but have you ever heard them say that we should "submit" to the Lord's supper?

### WHICH IS A TESTIMONY?

Another sharp distinction between water baptism and the Lord's supper is that while the former was to

be administered only once, the latter was to be repeated again and again.

Without a shred of evidence or a single Scriptural proof it is asserted by some that the purpose of water baptism was to bear public testimony to death, burial and resurrection with Christ. But then why should believers be baptized only once? Is one testimony enough? If water baptism were meant to be a testimony that the believer has been crucified, buried and raised with Christ, we should be baptized again and again, not just once, before one group of people.

But in contrast to this unscriptural assertion the Scriptures clearly teach that the Lord's supper was meant to remind believers and the world of the death of Christ.

"THIS DO IN REMEMBRANCE OF ME." (I Cor. 11:24).

"THIS DO YE . . . IN REMEMBRANCE OF ME." (I Cor. 11:25).

"FOR AS OFTEN AS YE EAT THIS BREAD, AND DRINK THIS CUP, YE DO SHOW THE LORD'S DEATH TILL HE COME." (I Cor. 11:26).

#### PAUL'S COMMISSION

Baptism was NOT in Paul's special commission.

"FOR CHRIST SENT ME NOT TO BAPTIZE, BUT TO PREACH THE GOSPEL . . ." (I Cor. 1:17).

The context does not affect this fact in the least. True, the Corinthians were puffed up and carnal and for this reason Paul was glad he had not baptized more of them. This does not modify, it rather emphasizes the fact that he was not sent to baptize, and those who insist that he was sent to baptize, as John the Baptist and the twelve were, should produce the evidence.

Our denominational brethren can easily prove that John the Baptist was commissioned to baptize.

They can easily prove that the twelve were commissioned to baptize, but they wholly fail to produce any Scriptural evidence that water baptism was included in the great commission which Paul received by revelation. If I Cor. 1:17 means anything it means that water baptism was *not* included in his commission. This does not mean that Paul did wrong in baptizing before Israel was set aside any more than that he did wrong in confirming Peter's message as God's Word to Israel.

But the Lord's supper *was* included in Paul's special commission.

I Cor. 11:23, "FOR I HAVE RECEIVED OF THE LORD THAT WHICH ALSO I DELIVERED UNTO YOU, *That the Lord Jesus the same night in which he was betrayed took bread.*" These are the words with which he proceeds to "deliver" the memorial of the Lord's death to them.

This was part of Paul's distinctive message.

Paul did not have a number of gospels. He had one great message, which is developed in his epistles. He calls it again and again, "my gospel," not "my gospels."

This is not to deny that He confirmed Peter's message. It is simply to point out that even in his early ministry his great message was not "the gospel of the circumcision" as some would lead us to believe. (See Gal. 2:7).

#### THE LORD'S SUPPER AND OUR HEAVENLY POSITION

Frankly it is difficult for us to follow the "logic" of some of our extreme brethren who reason that since our position and our blessings are in the heavenlies, we should not partake of the Lord's supper because it is a physical celebration.

This is the same "logic" by which some earnest

believers teach that it is wrong to vote, since "our citizenship is in heaven."

But "*then must ye needs go out of the world!*"

These dear brethren have forgotten to distinguish between our standing and our state. The apostle warns against "carnal (physical) ORDINANCES" to be sure, since "the faith" has been revealed, for now any former requirement, even if appended to faith, would be a reflection on the finished work of Christ.

But the Lord's supper was never a requirement for salvation and cannot be classed with the ordinances. Nor does Paul ever teach, indeed he refutes, the error that physical things as such are incompatible with spiritual blessings.

There are certainly many physical privileges which, when rightly performed, are translated into spiritual blessings.

We may *bow our knees* unto the Father. (Eph. 3:14).

We may *study our Bibles*. (II Tim. 2:15).

We may *assemble with other saints on earth*. (Heb. 10:25).

We may gather around the Lord's table and remember His death. (I Cor. 11:23-26).

### PAUL'S EARLY EPISTLES

Some extremists practically have Paul preaching the gospel of the circumcision during his early ministry, seeking to attach the Lord's supper exclusively to a Jewish program.

But would Paul have condemned the Galatian Gentiles for injecting Jewish ordinances into the program of grace and then instruct the Corinthian Gentiles to do that very thing?

In one of Paul's latest epistles (Colossians) he writes, "WHEREFORE IF YE BE DEAD WITH CHRIST . . . WHY . . . ARE YE SUBJECT TO ORDINANCES?"

But had he not, even in his early epistles, taught that believers are dead with Christ? Rom. 6:3 answers this: "KNOW YE NOT, THAT SO MANY OF US AS WERE BAPTIZED INTO JESUS CHRIST WERE BAPTIZED INTO HIS DEATH?" and the 6th verse adds, "KNOWING THIS, THAT OUR OLD MAN IS CRUCIFIED WITH HIM."

Did Paul, in his early epistles, both teach and rebuke the Gentiles' observance of ordinances? Certainly not, he opposed them consistently, but the Lord's supper cannot be classed with the ordinances.

Even in Paul's early ministry among the Gentiles he fought for their liberty from ceremonial bondage. As an example see the case of Titus in Gal. 2:2-5, where Paul says concerning his experience with the Judaizers. "TO WHOM WE GAVE PLACE BY SUBJECTION, NO, NOT FOR AN HOUR; THAT THE TRUTH OF THE GOSPEL MIGHT CONTINUE WITH YOU."

There are those too, who stumble at the judgments referred to in connection with the Lord's table in I Cor. 11, but this is explained in the same way as the miracles of I Cor. 12.

#### **"I NEVER FELT MOVED"**

Recently someone advanced the argument to us that the Lord's supper could hardly be for this age, reasoning, "I never felt moved at the Lord's table."

But are we to go by feelings or by faith? by the will of man or the Word of God?

Many will testify that they were filled with joy and peace when they were baptized with water. Does this prove that water baptism is for this age? Most assuredly not. Faith rests only on the written Word of God.

Many do not feel moved at the Lord's table because its true meaning is not appreciated. The Scriptures are as much against the legalistic way in which

many of the brethren observe the Lord's supper as they are against the imposition of water baptism today. The Lord's supper is not a mass. It is something infinitely more precious than that!

#### WHY THE LORD'S SUPPER?

Every instructed believer today rejoices in the glorious fact that he has been baptized by the Holy Spirit into the death, burial and resurrection of Christ,—yea into Christ Himself; that he has been given a position IN CHRIST in heavenly places.

But, beloved reader, has it ever occurred to you that to accomplish this, our blessed Lord had to be baptized into the human race,—become bone of our bone and flesh of our flesh,—one with us, yea one of us? Before we could be baptized into Deity, He had to be baptized into humanity. Before we could be baptized into His death, He had to be baptized into *our* death. (Lu. 12:50). To lift us from earth to heaven, to bless us with all spiritual blessings, He had to take on Himself a physical body to be beaten and scourged and spit upon and crucified.

God would have us remember this. He would make us more deeply conscious of it and more heartily thankful for it. This is why God has given us one solemn and precious memorial of the cross. He would remind us again and again in this tangible way that *"You that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled IN THE BODY OF HIS FLESH, THROUGH DEATH, to present you holy and unblameable and unreprouvable in His sight."* (Col. 1:21,22).

And not only would He remind us of this stupendous fact and have us live in the light of it,—He would have us show it forth to others as well.

**"THIS DO IN REMEMBRANCE OF ME."**

**"FOR AS OFTEN AS YE EAT THIS BREAD, AND DRINK THIS CUP, YE DO SHOW THE LORD'S DEATH TILL HE COME."**

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